



THE ARGONAUT

Newsletter of the Anthropology Program at North Dakota State University

Local Anthropologist's Work Featured in Museum Exhibit

Dr. Bill Brunton, retired NDSU Anthropology professor, has a guitar featured at the Plains Art Museum in Fargo, North Dakota in the exhibit titled "Art of the Guitar: A Luthier's Renaissance". This exhibit runs now through June 7, 2009. The museum is located at 704 First Avenue North. Call 701-232-3821 or go to www.plainsart.org for more information. After retiring from



Photograph of Dr. Bill Brunton's guitar at the Plains Art Museum.

NDSU, Dr. Brunton took up guitar making as a hobby. In 2001, he took a master guitar making course. He taught himself the basics of how to be a luthier, mostly from

reading books.

Dr. Brunton's guitar is on display alongside other hobbyists and also professional guitar makers from around the world.

The Plains Art Museum strives to create a rich learning environment. It has developed an i-pod tour for this exhibit, which features commentary from Dr. Brunton as well as other luthiers and several music tracks featuring the guitar.

Flood of Spring 2009: A Postscript

The communities of Fargo, ND and Moorhead, MN made it through the flood of 2009. The flooding of the Red, Sheyenne and Wild Rice Rivers caused damage, but did not de-

stroy the cities. Clean-up of both cities is taking place now and scheduled through the summer months. Both Fargo and Moorhead are showing their appreciation by treating volunteers to

community parties. NDSU held a flood volunteer party May 7 for students. Fargo held a party for the whole town on May 9 at the FargoDome at 6 p.m. with music, food and more.

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Point of Interest

Argonaut: (1) an adventurer engaged in a quest; (2) in Greek mythology, one who sailed with Jason on the ship "Argo" to find the Golden Fleece; and (3) a term used by Bronislaw Malinowski in his 1922 ethnographic classic *Argonauts of the Western Pacific*.

Inside this issue:

NDSU Anthropology Club Update	2
Book Reviews by Students	2
Tlingit Adoption by Dean Riley	3,4
Meet Some of the NDSU Anthropology Students	5,6
Professors Get the Summer Off, Right?	6
Fall Classes and Archaeology Field School	7
Calendar of Events	7,8



NDSU Anthropology Club Update

The NDSU Anthropology Club and the NDSU Sociology Club have held talks to develop an academic conference in the Fall 2009. The conference would be open to all Sociology, Anthropology, and Emergency Management students with invitations extended to all NDSU social science students to participate as well. While plans are tentative, both groups hope that

there will be sufficient interest to get this conference up and running. If you have any questions or ideas, please e-mail NDSU Sociology Club President Samantha Larson at Samantha.j.larson.1@ndsu.edu or NDSU Anthropology Club President Jessica Deckert at jessica.j.deckert.1@ndsu.edu.

Also, to celebrate the end of the

end school year the NDSU Anthropology Club is planning a potluck lunch on Saturday May 16, 2009. Please e-mail Jessica Deckert, Club President at jessica.j.deckert.1@ndsu.edu for more information.

Book Reviews by Students

The non-fiction book, *Death's Acre: Inside the Legendary Forensic Lab the Body Farm Where the Dead do Tell Tales*, is written by the initiator of the Body Farm, Bill Bass and a co-author, Jon Jefferson. The format is of each chapter as a case and weaving the significance of the case into the development of the Body Farm. *Death's Acre* is a relatively accurate description of the field of fo-

rensic anthropology. The book focuses primarily on the scientific side of the field and uses actual court testimony to emphasize the importance of scientific methods. The book follows the beginnings of forensic anthropology to the modern uses and innovative techniques that are in the process of being established at the Anthropology Research Facility. The book keeps the reader within the scope

of reality by including details of smell and sights that forensic anthropologists encounter. The book is enjoyable and relatively accurate, as well as informative, both the general public and people just starting in the study of forensic anthropology can develop a better understanding of the field..

Reviewed and Submitted by Jessica Deckert

The fiction book, *Grave Secrets* written by Kathy Reichs is about Dr. Temperance Brennan in Chupan Ya, Guatemala. She is taking part in volunteer work with the Guatemalan Forensic Anthropology Foundation (FAFG). She is aiding in the identification and recovery of victims of the civil war that raged there from 1962 to 1996. The story veers to fiction

when Dr. Brennan becomes caught up in a government intrigue and a pushy journalist. Overall, I didn't like this book very much! There is too much drama, showboating, hero stuff! I was impressed with the knowledge that the author has on the subject of biological and forensic anthropology. Finally, my biggest question while reading this was about the security proce-

dures of handling human remains. Records as to who, what, where and how the remains were transferred and the real-life protocol was simply not written about. *Grave Secrets* is not a very realistic book, but then again it is fiction.

Reviewed and Submitted by Robert Kurtz





A Tlingit Adoption

By Thomas Riley, Dean of the College of Arts, Humanities and Social Science

On October 10 of last year I received a text message from Garfield George, Historic Preservation Officer for the Tlingit of Angoon, Alaska. He asked whether I was available to attend a Potlatch in the Tlingit village of Angoon on November 15. I texted back that I would do my best, and immediately changed my plans for November to be able to attend. The invitation was the culmination of a series of events that began a hundred and twenty-six years before when my great grand uncle on my mother's side, then United States Revenue Service Lieutenant Michael A. Healy, participated in the destruction of Angoon on orders of the US Navy Commander in Alaska. I had never been to Alaska, but I was determined to make the trip, which would bring closure to this episode in my family's history.



Current photo of Angoon, Alaska found on www.welcometoalaska.com

In 1997, the United States Coast Guard named its latest and most sophisticated Ice Breaker after Healy, recognized now as one of its most famous Captains, with all our family present at the christening and launch. Among the stories I remembered my Aunt and grandmother telling me when I was young, was that the Captain, as we called him, had always regretted an incident that had occurred early

in his career when he had destroyed an Indian village and perhaps killed some of its inhabitants.

I hadn't thought much of that incident until the launching, and forgot about it again until one of my former graduate advisees, Eric Hollinger, now working at the Smithsonian Institution, was going to travel to Angoon in the year 2000. Eric called me to tell me, saying that he knew that this was the village that my uncle and his party had bombed in 1882. "Is there anything you and your family would like me to tell them," Eric asked. Remembering my Aunt's story, I asked him to hold up while I polled my family about an apology from us to the people of Angoon. It didn't take me long to get agreement from all our family members, and Eric brought the apology with him to Alaska as he went to repatriate an Eagle Crest hat. A week and a half later Eric called me to tell me that the people of Angoon had rejected the apology, but they

wanted him to tell us that they acknowledged its receipt and also that they thanked the family for making the effort to apologize as a group. They could only accept an apology, they told Eric, from the US Navy. Accepting it from us would muddy their claims to an apology from the Navy. In the late 1970s the Carter administration had paid the village \$90,000 in reparations for damages, but the closest to an apology that the Tlingit ever got was a letter from an Assistant Secretary of the Navy stating that the "incident should never have occurred." This was not enough for the Angoon Tlingit, and as early as 1982 and up to the present time at Potlatches, the Decitan lineage of Angoon wear a navy officer's hat, the crest of a clan that has not yet completed reparations for an insult to the lineage and the tribe. In the year 2007, I met Garfield George in Austin, Texas. Garfield is a traditional Tlingit from Angoon, and he is also the Historic Preservation Officer of the village. We talked for more than five hours. A year later he invited me, with the permission of his moiety, to a potlatch, but it was canceled for reasons I didn't understand. It was a year later that he texted me and I agreed to come to Angoon.

Continued on page 4.





A Tlingit Adoption (continued from page 3)

I arrived at Juneau on November 13 and took the Ferry 6 hours down Chatham Strait to Angoon. That evening and the next day I explored the town on foot in a cold drizzling rain. The lineage houses, totem poles and boats were the most impressive things to me. Angoon is a village of boats-old ones, new ones, boats in the water and boats stacked on land. I had brought gifts with me-oranges and bison jerky- for distribution at the Potlatch. A potlatch is a memorial service for a clan member who has died a year or two before. It is held to memorialize the dead clan member and to revitalize the clan after a year of ritual mourning. It also serves to "pay off" the members of the opposite clan, who provided services for the dead person, carrying him or her to burial after washing and preparing the body and doing all the things for the grieving clan members of the dead person. I won't describe the potlatch except to say that it goes on all night long, and in the old days went on for several nights in a row. There are numerous thanks given by the hosts to the opposites. In this case the hosts were the Decitan [Deishitan](End of Trail Beaver) house of the Raven Moiety, while the guests (opposites) were the lineages of the Eagle/Wolf Moiety of the village.

A period of final mourning, with songs and dances of the Decitan,

was highlighted that night by my adoption. It was a surprise to me and lasted more than an hour. I was told just before that I was to have a special honor bestowed on me, and I was adopted into the Decitan itself, as well as the Raven Moiety. I was given the name of a great warrior and member of this lineage of the Beaver Clan. In olden days, I would have been considered the reincarnation of this person. That is not true today, but it is still a great honor, not bestowed lightly.

Later in the ceremonies, after the guests had been gifted plates and utensils and fed by us, the hosts, and the dead person's soul had been shouted to the next world, the potlatch turned festive with happy dancing, recognition of the lineages of guests and hosts, puppet shows performed behind blankets, and the appearance of the huge trickster mask. Here names are given to guests by various members of the host Ravens. The end of the Potlatch is paying off the guests, and here gifts of cash are "killed" and dedicated to the dead person. The cash is doled out to those of the opposites who brought their crests, blankets, daggers, important pieces of their Moiety's wealth and danced with them, as well as to each member of the Eagle/Wolfs who came to the Potlatch to memorialize the dead person. At this Potlatch \$21,219

was handed out to the guests.

After the Potlatch, we all went back to the ferry that would carry us back to Juneau. Traveling to Angoon I had felt very alone, despite the fact that there were numerous people on the boat who were attending the Potlatch. Returning, I was part of the Decitan, and talked to people freely, with them treating me that way. The one exception was the Eagle/Wolfs, who were quiet and were very distant from me. I discovered as the ship plowed north tom Juneau that the reason I had been adopted so "heavily" was so the Eagle/Wolfs would not insult me during the Potlatch. They were upset that I had been invited to it, but as a Member of the Decitan, I could not be insulted during the ceremony or while I was in the village. I have been honored greatly by my clan, and I intend to return for the potlatch of our recently deceased clan mother either this fall or next. I am learning as much about our history and culture as I can. I also hope to work towards getting the Navy to complete the apology that the government began, and that our family offered so lamely to my Tlingit brothers and sisters .





Meet Some of the NDSU Anthropology Students

Jessica Deckert

Hometown: Fargo, ND

Jessica is a sophomore majoring in Anthropology and Social Science Education with a minor in Psychology. She took a Sociology class in high school and watched a film about Jane Goodall that directed her to Anthropology. Jessica is interested in Physical Anthropology, but has a growing appreciation for Cultural Anthropology as well. She will be spending the summer in Fargo working.



Reid Hartl

Hometown: New Rockford, ND

Reid is a junior majoring in Anthropology. He has always been interested in the variety of cultures that exist today and in the past. Reid is interested in Cultural Anthropology, especially mythology and storytelling. He will be spending his summer at home helping his father farm.



James Schanandore

Hometown: Mandan, ND

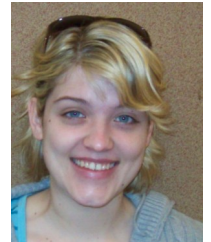
James is a first-year graduate student in the Anthropology program. His Mandan/Hidatsa Indian Grandmother told him about Anthropology when he was a child. He had a negative impression, but after taking Introduction to Anthropology at NDSU, he liked it. His main interest is Biological Anthropology, but he would like to create research projects that integrate all fields of Anthropology.



Lisa Kellner

Home Country: Germany

Lisa is an international student. She is a sophomore majoring in Anthropology and minoring in Geology. She is very interested in Physical Anthropology. Lisa will spend most of her summer on the NDSU campus taking summer classes. She plans to return to Germany for a few weeks in August.



BreAnne Meier

Hometown: Bismarck, ND

BreAnne is a graduating senior majoring in History and minoring in Anthropology. She is interested in folklore and plans to pursue that in the future along with her other interest, books. BreAnne will be continuing her education in the fall by starting a Library and Information Science degree. BreAnne plans to go home for the summer.



Peter Hatori

Hometown: Minnetonka, MN

Peter is a senior majoring in Anthropology and English. His mother, a Cultural Anthropologist, introduced him to Anthropology at an early age. Peter pursued a career as a writer for many years before returning to academia. He is interested in Physical Anthropology, especially the origin and development of humankind. Peter plans to relax this summer.





Meet Some of the NDSU Anthropology Students

Charles Wendel



Hometown: Kathryn, ND

Charles is a sophomore majoring in Political Science and minoring in Anthropology. He grew up near Native American Indian historical sites and became interested in Anthropology, especially Plains Indians. Charles plans to return to Kathryn, ND for the summer.

Jessica Wright



Hometown: Osage, MN

Jessica is a second year graduate student in Anthropology. She has always been interested in the social sciences and felt that Anthropology encompassed all of them. Jessica is interested in India and ethnic identity creation and maintenance in the Upper Midwest.

Professors Get the Summer Off, Right?

Professors at North Dakota State University rarely get to take the summer off, just take a look at what some of them have planned.

Dr. Clark began his summer by presenting a paper at the Theoretical Archaeology Group (TAG) conference held at Stanford University. Later in May, he is an invited participant in the Anthro-DataDP Workshop in Arlington, VA organized by Carol Ember, Dean Snow, Eric Delson, and Jeff Good. In June, he travels to Hawaii for the Ed-Media conference. In July, he plans to go to San Diego and Los Angeles for collaboration talks with colleagues. Pending funding, he will also travel to American Samoa to par-

ticipate in a research project with colleagues at Texas A&M, and to Cyprus to begin work on a virtual simulation of a Byzantine church. When back in Fargo, he will continue working to complete a report on past excavations in Samoa.

Travis Kitch will be spending part of the summer teaching an ITV Anthropology class at the technical colleges in Detroit Lakes and Wadena, Minnesota. Mr. Kitch will be spending as much time as possible with his two small children and also will be spending time with his family in Swan River, Manitoba.

Dr. Tim Kloberdanz has a very busy summer ahead, with research trips to Europe, Canada, Colorado, Nebraska, New York, and Penn-

sylvania. In June, he is one of the main academic presenters for the "Inaugural Conference on German-Russian Studies" at Colorado State University in Fort Collins. The gathering will be an international one, with scholars attending from Germany, Russia, Ukraine, and other countries.

Dr. Joy Sather-Wagstaff plans to spend time traveling between Fargo and Washington D.C. on a research project. She also plans to spend as much time gardening as the weather will allow.





Fall 2009 Class Schedule

Introduction to Anthropology will be taught by Travis Kitch.

Human Origins and Peoples of the Pacific will be taught by Dr. Clark.

Folklore and Culture and a seminar dealing with Culture Change will be taught by Dr. Kloberdanz.

Another seminar focusing on Language and Expressive Culture will be taught by Dr. Sather-Wagstaff.

Dakota Language Class

In Fall 2009, the Modern Language Department at NDSU will offer a new special topics course titled Dakota Language I. This course will be taught by native Dakota speaker, Dr. Clifford Canku. This class be held at 3:30 to 4:45 p.m. on Tuesdays and Thursdays. In Spring 2010, Dakota Language II will be given.

Archaeology Field School

The University of Nevada, Reno is offering a summer field school in archaeology. This five-week field school will locate and explore sites in the early Comstock,

NV gold mining period of 1850s and 1860s. Emigrants following the gold rush built mining camps, boardinghouses, brothels and households which will be excava-

ted and analyzed. For more information contact hardest@unr.edu or clwhite@unr.edu. Apply online at www.unr.edu/cla/anthro/field.htm by June 15, 2009.



Calendar of Events for May-August 2009

May

Campus

5/15– Commencement ceremony for the Graduate School of NDSU at 4:00 p.m. in the FargoDome.

5/16– Commencement ceremony for undergraduates of NDSU at 10:00 a.m. in the FargoDome.

5/19– Summer Classes begin at NDSU.

Local/Region

May 12 through May 28-Italian culture classes at the Winery in Fargo, North Dakota located at 1404 33rd St. South. Call 701-237-9463 or see the website at www.italiainstitute.com

May 22– Saana Ensemble, a five-member Finnish folk music singing group at the New York Mills Regional Cultural Center at 7:30 p.m. Tickets are \$10-\$12. Call 218-385-3339 for more information.

May 30-Breakfast on the Farm at Spring Prairie Hutterite Colony. Time is 7:00 a.m. to 12:00 p.m. The colony is located at 6189 170th Street North outside of Hawley, Minnesota.

June

Local/Region

6/26-6/28-Scandinavian Hjemkomst Festival at the Hjemkomst Center in Moorhead, MN. Hours are from 9:30 a.m. to 5 p.m. Price is \$10 for an adult weekend pass. See www.scandinavianhjemkomst festival.org for more information.



